CROSS ROADS

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OF THE EPISCOPAL CHURCH

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OLUME XXX AUGUST, 1954 NUMBER 1

EDITOR: *The Rev. W. B. Spofford, Jr.*

The Journal of the Rural Workers' Fellowship of the Episcopal Church
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ANNOUNCEMENT

The Annual Meeting of Members of
The Rural Workers' Fellowship of the Episcopal Church, Inc.,
ill be held, beginning at 2:00 p.m., on Wednesday, October 27th, 1954, in
Salina, Kansas, in conjunction with
The National Episcopal Conference on Rural Work, and
The National Convocation on the Church in Town and Country
l members are urged now to consider the possibility of their attendance.

—oOo—

At the afternoon session, business matters will be transacted, and ficers and Board of Directors members will be elected from nominations om the floor and through the mail. Proxy votes will be counted. An *fficial Notice* of the meeting, together with a ballot to make nominations, d a proxy statement for use where members will be unable to attend, to be mailed to all members of the R.W.F. well in advance of the eeting date.

—oOo—

Tentative plans are to have a dinner and evening program following is business session. Then, on Thursday morning, October 29th, there will a celebration of the Holy Communion, during which the newly-elected ficers and directors will be installed into office, and the R.W.F. Fellowip Award Citations will be read. The Board of Directors will meet before e Annual Meeting, and again following the Thursday morning service.

—oOo—

The R.W.F. Fellowship Awards were instituted several years ago as an fort on the part of R.W.F. to recognize leaders in the Town and Country ld. The only tangible part of the award is an appropriately engraved roll and the citation, but the honor is nevertheless an important one. ne Board of Directors relies upon members everywhere to submit sugstions for recipients of the Award. The Official Notice letter will also rry a form to be used by members in suggesting appropriate persons to ceive the Awards.

THE PRESIDENT'S MESSAGE

Why do you belong to the R.W.F.? Well, perhaps you don't—for not all readers of CROSSROADS are R.W.F.'ers! In that case, then, why don't you belong?

The question of membership is one which should be a serious consideration of our whole sprawling international fellowship; and, it seems to me, a discussion of reasons for belonging to R.W.F. might be appropriate as I pen these few words to our R.W.F. family. I am reminded of the pattern of the familiar Parable of the Sower. Our Lord first spoke of the several undesirable situations, climaxing them with the one satisfactory condition. So it is in this presentation.

I have made no survey, and can offer no statistics, but my experience with R.W.F. members leads me to list the following as several common, but less than desirable, reasons for membership:

1—Some members are just 'joiners.' They can display membership cards from several dozen organizations and to join R.W.F. is to add another to the list. Such members somehow feel that the R.W.F. is an opportunity to build up their own self-importance and to throw their weight around at meetings and conferences. Good Lord, deliver us from all such!

2—Some members belong to us because they were 'high pressured' into joining by a friend, a rival, or (again deliver us) a Bishop! Being a semi-'professional' or a semi-'special interest' group, there may be a slight compulsion, both of fact and conscience, of the R.W.F. and its members over our non-member associates in the field. We need them, and I am convinced they need us. Let's make them aware of that fact, BUT let them gain membership only from personal conviction and voluntary action.

3—Some members have rather gravitated to us—that's the best way I can describe it. There are various divisions within this category: those who feel sorry for such a weak (?), struggling (?) group; those who believe the $2.00 they send will strengthen our cause; those who feel inadequate in their ministry, either clerical or lay, who are 'clutching at a straw.' Perhaps we deserve pity and sympathy and maybe we are the straw that some people need, but the R.W.F. should be made of better stuff.

But there are those others of our membership, and I feel like to feel they are the great majority, who—as the parable says— 'in an honest and good heart' are the desirable solid foundation upon which the R.W.F. rests. They (I would like to be able to say *you!*) belong, not for casual or superficial reasons, but from a deep and abiding conviction that there is a valid place for the R.W.F. in their life and in the life of our Church; and that they not only need such a fellowship but are anxious and willing to give to it, as well as to receive from it. Such membership will 'bare fruit an hundredfold' for the member, the R.W.F., and for the Church.

Forgive me, fellow-members and friends, if I have seemed to make a problem out of that which is not one; or if I have given the impression that I 'sit in the seat ofthe scornful.' I have not meant to be offensive, and I would hope that my remarks may be constructive rather destructive to

ur fellowship. To my knowledge we have no qualifications for member-ip beyond the financial obligation of dues. Our members subscribe to o creed (although they perhaps are aware of our objectives); they make o agreement to espouse a cause, or be concerned with a problem; and any of them seldom see in person even one other member with whom o exchange thoughts and words. Perhaps we need a set of requirements and tandards—a greater semblance of organization than we have at present! would welcome your comments on this suggestion; but whatever you do, ur bond will of necessity lie in the printed word, the occasional get-together f relatively small groups, and in the spiritual strength which comes from rayer and meditation for each other and over the problems which mutually oncern us with the wider fellowship of our great Church. May God bless s—members all—and use us in His service, and to the Glory of our Sav-our's Name.

Faithfully yours,
William Davidson

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JOHN R. PICKELLS

The Rev. John R. Pickells, 74, former secretary-treasurer of the .W.F., died April 9th in Van Nuys, California. John served for nine years s chairman of the Town and Country Council of the Diocese of Chicago Church (Episcopal) in Lone Pine, District of San Joaquin.
nd his last active charge was as vicar of Trinity Memorial Community
Of the best leaders

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The people only know that they exist;
The next best they love and praise;
The next best they fear;
And the next they revile.
When they do not command the people's faith,
Some will lose faith in them,
And resort to recriminations!
But of the best when their task is accomplished,
Their work done,
The people all remark, "We have done it ourselves."

—Lao Tse

ACROSS THE COPY DESK

IT SEEMS THAT R.W.F. does grow. A list of new members in recent weeks includes the Rev. Messrs. Bruce Cook (Riverton, Wyo.), Richard Heinz (Dixon, Wyo.), Ed. G. Robinson (Pinedale, Wyo. — no relation to 'Little Caesar'), William Larson (Graybull, Wyo.), Thompson Rodman (Worland, Wyo.), Lamar Speier (Sundance, Wyo. — written up in FORTH recently), Charles B. Traill (Green River, Wyo.), Stanley Guille (Torrington, Wyo.), George Schoedinger (Baker, Ore.), Wayne Metz (Ontario, Ore., Bert Allen (Canyon City, Ore. — picture in FORTH recently), Richard Lewis (Breckenridge, Tex.), R. F. Brown (Manitoba, Canada), Bishop Henry Martin (Prince Albert, Saskatchewan, Canada), S. E. Richard (Dundalk, Ontario, Canada), Wm. H. Weigle (South Egremont, Mass.), Wesley Frensdorff (Winnemucca, Nevada), Charles M. Pond (Freeport, Ill.) and Leon B. G. Adams (Dundee, Ill.) Laypeople to join have been Miss Louise Hatch (Roanridge), Miss Constance Vulliamy (Parkville, Mo.), Mrs. E. T. Rowland (Evanston, Ill.) and Mrs. Robert Wise (Hinsdale, Ill.)

—oOo—

Two new features start in this issue: OFF THE TAPE by Cestodes and BULLETIN BONANZAS. The first consists of pithy remarks recorded at various town-country conferences; the second is made up of items culled from your parish and mission bulletins (as they get to me.) None of it is copy-writed, so plagiarize if it will make your bulletin more effective. Speaking of bulletins, Francis Allison has now taken the lead in format. He has pictures all over the place.

—oOo—

We heard via the grape-vine that one member heartly disagreed with the contents of an article in a recent issue. But no letter was received from him so that we might get a lively conflict going. Please—it makes for more effective journalism.

—oOo—

At a recent supervisors' conference at Roanridge, the group was asked the following question: "What are *our* needs in order to provide effective supervision?" *(Needs* was defined as "that area of my life that needs satisfaction.") The eighteen answers from the 'buzz' sessions were: friendship for self and family, intellectual stimulation and exercise, acceptance and status, stewardship of time, money, the understanding of others and vice versa, awareness of God and His power, humility and tolerance for others' approach to God, discipline and the erasing of 'franticness,' the ability to criticize and be critized, personal efficiency, status, fellowship need to understand the special role of the student, fellowship with the student, need to be aware that we can learn, loneliness and awareness of our conflicting loyalties. An interesting list, what?

At the Valle Crucis supervisors' conference, the leader, Don Shaw posed this question: "What does the student need and how can we meet that need?" The answers worked out by the group were:

1. To help the student evaluate his personality in relation to the riest and people; to clarify and understand this relationship and help the udent develop a love of people.

2. To give the student a variety of experiences in normal parochial e which will allow him to express and practice his theoretical training. his experience should give the student an opportunity to test his vocation real life situation.

3-a. To give the student an awareness that "the earth is the Lord's d the fullness thereof."

b. To give him an insight into the life and work of the Church in wn and country.

c. To create an interest on his part in that type of ministry.

4. To help the student achieve the joyous satisfaction which comes om completing a specific mission for Our Lord.

5. To fulfill a local need—this follows if the first four objectives have en met!

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A KITCHEN PRAYER

Lord of all pots and pans and things,
Since I've no time to be
A saint by doing lovely things
Or watching late with Thee
Or dreaming in the dawn-light,
Or storming Heaven's gates,
Make me a saint by getting meals,
And washing up the plates.
Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth
What time I scrub the floor.
Accept this meditation, Lord,
I haven't time for more.
Warm all the kitchen with Thy love,
And light it with Thy peace:
Forgive me all my worrying,
And make all grumbling cease.
Thou, who didst love to give men food,
In room or by the sea,
Accept this service that I do,
I do it unto Thee.

. . . From *Work and Way,* bulletin of the Community of the Way of the Cross.

THE MEANING OF PASTORAL PSYCHOLOGY

(by Seward Hiltner, Associate Professor of Pastoral Theology, Federated Theological Faculty of The University of Chicago. Reprinted with the permission of PASTORAL PSYCHOLOGY, *Great Neck, Long Island.)*

PASTORAL psychology, as we understand it, is psychology from the pastor's point of view. It is psychology because it deals with the human psyche. It is pastoral because it selects those truths which are of chief concern to the pastor as a leader of the Christian fellowship.

Pastoral psychology is both practical and theoretical. It is practical because it attempts to focus the wisdom of psychological study on the practice or operations of the pastor, whether these be trying to help an individual, leading a group, administering a program, or approaching the unchurched. It is theoretical because it leads toward general as well as specific statements, toward an understanding of how the psyche of man in general works as well as the psyche of this particular man or that. It can not afford to be either practical or theoretical at the expense of the other.

Pastoral psychology is both scientific and existential. It must be scientific, for there is no way to secure, examine and correct facts about the human psyche than the patient and methodical investigations which we call scientific. But it must also be existential, concerned with whatever is decisive in human life, with even the smallest fact which may yet make all the difference. It can not contradict the findings of science, but it may often transcend them.

Pastoral psychology is both psychological and theological. So far as it illuminates the ways in which the human psyche operates, it is psychological. But so far as these discovered truths point beyond themselves, to a sustaining source, they are theological in character. Pastoral psychology is, therefore, one avenue to theological understanding.

Pastoral psychology is both religious and secular. It is religious in that it is especially concerned with how religion operates, and what it means and can mean in human life. But it is also secular, for it must examine what obstacles lie in the way of religious thought and practice as well as the positive aids to that practice. Just as irreligion can appear under religious guise, so dawning religion can masquerade under irreligious garments.

Pastoral psychology is both clerical and lay. It may well be especially relevant to the ordained minister. But in most of Protestantism, the minister is not of a different order from the layman. There is a universal priesthood and pastorhood of believers. In its full scope, pastoral psychology should be as meaningful to the Society of Friends as to Anglo-Catholic members of the Protestant Episcopal Church.

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The louder he talked of his honor,
the faster we counted our spoons.
. . . Ralph W. Emerson

COLLEGE WORK AND TOWN-AND-COUNTRY

(by Louise Gehan, associate secretary of the Division of College Work. Within a few weeks, students will be flocking back to school, many thousands of them to agricultural colleges, state normal schools and to many graduate schools dealing with town-and-country vocations. Louise is a graduate of Roanridge (1948) and, prior to her present position, was college worker at the University of Missouri and Stephens' College, Columbia, Mo.)

I can still remember an article in the Reader's Digest about ten years ago which stated that the roots of the religious life of America were *not* in the country. The author gave a factual account of the decline of the Church in the country, and some of the reasons for the 'dying churches' over the countryside.

To one who had always been taught that the strength of a nation was in its agricultural life; that agriculture is the 'foundation of the political, economic and social structure;' that out of the rural areas comes the deep, on-going religious strength of the nation—this was a great blow! Later came a further shock: Liberty Hyde Bailey, the famous dean of Cornell's agricultural college, said: "If we cannot develop starting-power in the background people, we cannot maintain it elsewhere . . . If agriculture cannot be democratic, then there is no democracy."

What does the Episcopal Church do about this? In the particular concern of this writer, what does the National Council's Division of College Work do about this? In what way can college work help revitalize the town and county life of the U.S.?

The Rev. Roger Blanchard, secretary of the Division of College Work, has said that the task of the Church with students is four-fold: 1—to help them grow in the faith of the Church and to become mature communicants of the Church; 2—to provide a continuity of religious experience; 3—to make the demands of the Christian Gospel revelent to their lives today; and 4—to help them develop a sense of vocation.

When this is interpreted in terms of state teachers' college or agricultural colleges or any college in a rural area, it becomes obvious that our Church has not very often been aware of the possibilities for helping college students and faculty develop a sense of vocation about town-and-country life. Not many students are helped to see the relevancy of Christianity to their own town-and-country background or future.

The tragedy of this indifference or lack of concern by Episcopal parishes in these college towns is 'double-barreled.' We can talk all we want about ours *not* being a 'city Church' but the sad facts confront us once a year when the annual statistics come out! Through the work of the Division of Town and Country, this picture has become obvious to the general Church, and much is being done.

But there is another 'barrel' to this story — and an exciting one! The Episcopal Church has a special attraction to many on the college campus. Our emphasis on the sacraments, giving a deeper understanding of the meaning of life; our realization that reason is as integral a part of a person as the emotions — this gives us a special appeal to students and faculty,

many of whom have discarded worn-out fundamentalist doctrines of childhood. When they know that, here, they are encouraged to know what they believe, to check their academic learning with their theological concepts, our Church has an appeal which is unbelievably strong.

This can best be illustrated by a list of objectives formulated by a group of Episcopal faculty members, defining the faculty program of the Division of College Work:

1—To reactivate nominal Episcopal faculty members and to help them relate their religious life and beliefs to their academic fields.

2—To evangelize non-Christian faculty members.

3—To create respect and goodwill for Christianity in the academic community. (As one faculty member said: "This is to turn enemies of the Church into friends of the Church even though they may not be won for the fullness of Her membership.")

4—To provide for communication within faculties, relating the disciplines to each other and reviewing academic objectives in the light of Christian Doctrine.

Anyone familiar with academic communities will understand the explosive force of these objectives. And this, obviously, is rooted in the Division's basic presupposition that college work of the Episcopal Church is not just providing services for the unhappy or recreation for the 'happy little group;' rather, it is a mission field to confront the total campus — as individuals and as a community — with the demands of the Christian Gospel.

But, what kind of mission can we conduct — and what kind of hearing can we get?

The college work of the Church is based on the premise that the diocese is the basic structure for the development of work on the campuses and, therefore, that the function of the National Division of College Work is largely advisory and promotional. The picture, therefore, of our work on the campuses of America is very 'spotty' with magnificent work in some areas, and almost none in others.

Nowhere is the neglect so apparent as in the work with the state teachers' colleges *and* good work here would show results in town-and-country life faster than any other college work! (The neglect is becoming increasingly obvious as these smaller state-supported colleges are, in many states, increasing in size and importance to a degree which is causing them to be regarded as 'large' colleges of the future.)

In an effort to face our neglect, the National Commission on College Work, in its meeting of April, 1954, voted to sponsor a national pilot project with the state teachers' colleges in Wisconsin. Roger Blanchard will assist the Wisconsin parishes in making a survey of this work with the state teachers' colleges.

Another weakness of college work, in both town-and-country and in municipal areas, was recognized at this same Commission meeting, when the following statements were made, relative to the fact that over

90% of all Episcopal college work is done through local parish churches rather than separate student foundations:

"College work, when well done, is done through the common life of the fellowship rather than simply by the labors of clergy and a few lay people. Rectors, wardens, vestrymen and leaders of parish organizations must seek to answer the questions: 1—What happens to college students and faculty when they encounter the common life of our parish?; 2—Is the parish truly a community where the Gospel is not only preached on Sunday but, also, lived out in the round of common activities and undertakings? 3—Does the total parish fellowship reach out and accept students and faculty as brothers-in-Christ?"

To say this is to say that the entire parish in a small community with a college must be concerned about what happens to their brothers in the academic community. *And* this is an even harder task in the small community where there are still 'town and gown walls' which are more rapidly disappearing from the larger college communities.

To say this is to remind each communicant, as well as the clergy, that as Christians we are responsible not only for the Episcopalians within the college *but also* for the college itself and the kind of teaching it gives.

How may the Division of College Work help revitalize the town-and-country life of the U.S.? As has been stated, the diocese assumes the responsibility for college work directly. The National Division is working directly with the bishops and the diocesan commissions on college work to help them with their planning. Some grants-in-aid are given by the National Council to supplement the salaries of college clergy, many of these in town-and-country areas. The staff of the Division functions through correspondence, visitations (and many of them!), distribution of special literature, conferences and planning meetings of all kinds; through the development of such projects as the Wisconsin teachers' college survey, and in many other ways.

Most of all, it seems to me, at this time in the town-and-country area (about which we know so little), our major function is to raise the questions; answers must be found by each parish in each town with a college in it and in each diocesan planning committee. The first question has already been raised: How can a parish or mission do an effective college work job? To this might be added such as follows:

How can there be developed in our young people a sense of vocation, of a purpose for one's daily actions and a sense of direction for the future?

How can this sense of vocation be broadened to include a concern for the land and the processes of nature, including the dispelling of the illusions of the city so glamorized through all our communication media today? John F. Oberlin, one of the greatest of all rural pastors, was partly motivated by the belief that "there is a Christian principle that reaches every form of social relation and effort" — a much-needed reminder of an eternal truth to our rationalizing, oft-despairing generation.

How can the Church help revive the 'prophetic voice' of the former student generation in their zeal to 'Christianize the world in one genera-

tion' — the spark for the great missionary out-thrust of American churches in the late 19th century? And, how can they be a 'prophetic voice' about such matters as this: "The Church should stand for economic justice for the farmer . . . For the extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family." (A. E. Holt, *Christian Roots of Democracy in America)* Negatively, how can the Church make religion relevant unless it helps its communicants, and its communities, to face such questions?

How can a ministry, both lay and priestly, be developed which will be concerned at this deeper level of work with students and faculty, with a dual concern for their individual growth and for the entire life and teaching of the college as a whole?

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THOMAS ALFRED TRIPPE

Tom Trippe, director of the town-and-country work of the Congregational Christian Church for many years, died of a coronary thrombosis in the 1st week of July. Mr. Trippe has been a special lecturer on town-and-country work at the General Theological Seminary, New York, and has been an interested friend of the R.W.F. for many years.

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OFF THE TAPE

Paul Musselman informs us that "stratification ecumenicity" is the scientific term for the fact that Christian churches are class-oriented . . . George Pratt defines an optimist as a fellow who reaches for his hat when the preacher says "And as my final point" . . . Ted Wedel asks the following pertinent question: "Is it the purpose of the Church to take a perfectly good sinner and make him into a Phi Beta Kappa pharisee?" . . . Rolly Fairbanks gives us the following recipes from his proposed tome, COOT COOKERY ON CAPE COD: "To cook a coot, drop it into a pot of boiling water with a granite stone; stir and keep testing the stone with a fork. When the fork sinks into the stone, empty the pot, throw away the coot and eat the stone!" And "to cook a coot, nail it to a cedar board and hang up in the summer's sun. When the decomposed coot falls off of the board . . . eat the board!" . . . David Scovile defines an expert semantically: *"ex* - without or not *spurt* - a squirt under pressure hence, an expert is an unimportant squirt under pressure." . . . Rolly Fairbanks also said that "marital counselling is like the dude who stuck his head in the door of the saloon in Tough Town and shouted 'fire' . . . and they all did!" . . .

by CESTODES

OF THINE OWN HAVE WE GIVEN THEE

by Bishop Richard S. M. Emrich. The town-country church is concerned with ething and, perhaps, the Diocese of Michigan has taken the lead in our Church in preading the idea abroad. This is an address that Bishop "Joe" delivered at Christ Church, Cranbrook, on September 30, 1950.)

AS WE BEGIN, I want to read a quotation that is not directly oncerned with the subject of the ddress: rather it sets the mood and orms the serious background against hich we should do our thinking. If we have learned anything, it is hat the Marxist movement is dy- amic. That seems to be the only word: *dynamic*. It has shown it has he power to move millions and to all for the human loyalties, hero- sms, and sacrifices that might other- vise have gone untapped. It is able o inspire, to invigorate, to sweep cross a people — as it has in Asia — and feed on the highest aspira- ions of the human person. It can- ot be driven out of existence by alf-way measures. We can, and hould, protect ourselves from it by orce of arms and all the means at our disposal, but we cannot drive t out of existence that way. It has he force and appeal of religion, and nly another equally dynamic re- igion can replace it."

Now against that background no one will object to completely serious hinking, to self-criticism, to a new olicy over the whole Diocese. We are gathered here today concerned vith Church finance, without which he Church cannot go forward. Let's e critical of ourselves, and then tate the new program.

The chief method by which your arish or mission raises its budget s the Every Member Canvass. The ood and necessary thing about the anvass is that every year you strive o reach everyone in your Church community for a responsible pledge. All of us would agree that that is essential. But who will deny that there is something wrong some- where with what we do? All of us have felt this, even though we have never analyzed it carefully. Let me list some of the weaknesses, because when we see what is wrong it helps us to see what is right.

1. We make our Canvass year after year without conveying real teaching or a sense of responsibility to thousands and thousands of our people. One would think that this much organization, this much print- ed material, and this much real ef- fort would leave lasting religious teaching. But somehow it does not.

2. Another weakness is that for two or three weeks in the fall we go into a kind of flurry and frenzy, and then do practically nothing for the remaining fifty weeks. We can- not always be canvassing, but some more indirect form of education should be carried on all year long. Two or three weeks in the fall is not sufficient, and every thinking person will agree with this.

3. Still another weakness is that we go to our people chiefly with a budget. We draw up an inadequate budget, and then ask the people to meet this inadequate budget which has no necessary relationship to their ability to give. But those of us who know the Diocese know that many of our Churches need more clergy; that 50% of our clergy are under- paid; that new areas in Michigan

and the world are crying for new men; and that there are innumerable needs not provided for in the budget. Yes, there is something wrong in drawing up an inadequate budget, and then asking people to meet this inadequate budget which is unrelated to their ability to give.

4. Our weakness is revealed further when you analyze the income figures in your parish or mission. You will find that about 25% of your people give 80% of the budget! In brief, the trouble with the present system is not that we try to reach everyone with a canvass — that is good! The trouble is that in full seriousness throughout the year we do not teach our people how to give. We have had no standard. We have no standard that we speak of year in and year out, until in big talk and small talk everyone knows of it. In our present system we have no standard that comes from the heart of the faith and goes to the heart of every member of the Church.

Now, given these weaknesses, one of the tasks of a bishop is to form a policy and to make universal in the Diocese practices which are sound religiously and will help to overcome these problems. I would like, therefore, to outline for you our new Diocesan policy.

This policy is not really new; it has been tried and tested in Michigan by one of our large parishes which has the best record proportionately of any Church in the Diocese. Many minds in many parishes, facing the same problem, have arrived independently at the necessity for a standard, the necessity for proportionate giving. Above all, it has the backing of Scripture and of practice in the Church. It was the practice, you know, in the Old Testament to give 10% of one's income to God. This practice was undoubtedly used by our Lord, and in His life He certainly went far beyond it. He said that 'not one jot nor one tittle' was to be taken from the law, and told his followers that their 'righteousness (was to) exceed that of the Scribes and the Pharisees.' One of the purposes of rules and laws and standards is to show people what responsibility means.

However, the ancient Tithe is not realistic for us today, because so many of the charities once conducted by the Temple or Church are now carried on by the community. What is realistic today is 5% of one's income for the Community Fund, Red Cross, and special drives; and 5% for the Church. The realistic plan today is, in brief, to continue our Every Member Canvass—and then, in season and out, all year long, in small groups and large, to teach this standard as a guide for all people. It comes from the heart of the faith and goes in complete seriousness to the heart of the believer.

Let's list some of the reasons for this 5% standard:

First, let's sketch again the need for a standard. We tell people about the needs of the Church (and that's good), but we give them no guidance whatsoever in how to give. The results are clear — in the vast majority of our people a giving that bears little relation to their ability to give. There is a serious giving on the part of a small inner circle, but a wandering ignorance on the part of most others.

Second, as Bishop, I do not like to talk about money. Since I have been in Michigan, I have never gone to any man and asked him for a spe-

ial amount. There are rich men in Michigan, but I have never said, "Give the Church $10,000," nor have I said to men of more average means, "Give $50 to the Church." I don't know enough definitely about his personal affairs to ask any man for a specific amount. But I have not had the slightest hesitation in asking every man to be responsible to God, grateful to God, to remember his soul, his Maker, and to be fully serious. Now the time has come to say with definiteness, on the basis of an ancient teaching, what seriousness and gratitude mean. They mean giving 5% to the Church, and 5% to the community.

Third, someone will say, 'too much,' and here I can only repeat something taught to me by a layman. How can a man say that 5% of his *net* income is too high a standard when the Government permits a man to deduct 15% of his *gross* income? There is no answer to that. And if the men in Washington say 15% of gross income, you would not respect me as a bishop if, apart from the traditional Tithe, I set a lower figure than 5% of your net income. There will be many people who will say that this is too little, and I know some now. This is a standard, a guide, and the real sacrifice of the few will go beyond it.

Fourth, I have studied this subject of Tithing and have learned many interesting things. I saw the religious motive in the Old Testament, the way in which our Lord gave His Life to God, and the teaching of the Tithe in the early Christian Church. One of the things which I have heard from many is that God rewards people who Tithe. I have heard that again and again from people in low station and high. Now two things I will say to qualify some of the teachings on this: First, it is wrong to Tithe with reward as a motive, and any such stress must be avoided. Second, it is not necessarily true; our lives are inter-locked, and if any national disaster came we would all suffer together whether we Tithed or not.

However, when a group of people affirms something vigorously, we may be sure that somewhere in what they say there is some truth. Let's examine further this question of whether God rewards people who Tithe. The Christian virtues of responsibility and stewardship, by doing away with carelessness, do in a sense lead to prosperity. If every man in this room took 5% of his income in gratitude to God and set it aside for his Church, that would mean responsibility with 5%; it would mean careful budgeting; and being careful with 5%, he would be responsible with 95%. In other words, the reward follows a law of character which we all know. One time last year, I talked with a man who Tithes. He is a very prominent person, admired by everyone, and I asked him this question, "Why do people who Tithe look with such confidence at the future?" And, he replied, "Because they are the kind of people who Tithe. They live for the right things, and they know that tomorrow, no matter what happens, love for the Lord and simple responsibility will see them through." The practice of Tithing does bring spiritual and, springing from spiritual, material rewards.

Fifth, there's another aspect of the reward from Tithing. We usually speak of good works as a result of

faith. As Scripture says, "A good tree bringeth forth good fruit." And so we lay our great stress upon devotion or conversion which will issue in good works. And, of course, that is a true and proper stress. However, life is not simple; there are many truths in it. It is true that faith results in good works; but it is also true that good works lead to faith! I begin with weak steps and stumbling faith to work for God, and as I work for Him, God becomes more real to me. We learn to love God as we work for Him, and grace comes to strengthen us. It is true to say that giving springs from faith; it is just as true that faith is strengthened by giving. And since this is so, we do a man a real injustice when we do not hold before him a serious standard which could lead him into deeper things. If you teach this, you will find that a new seriousness will come to your congregation.

Sixth, as your Bishop, you want me to keep the worship of the Church real. We don't want to play with Christianity. Today, to some extent, we do play with it. One of the great teachings of the faith is gratitude. In return for what God has given us—the world, our lives, our talent—in return for His love in Christ, we are meant to give our love and offer ourselves in gratitude. The place where we do that, symbolically, is in our Church offering. It is far more than a collection for the support of the Church; it is an offering to God in money of our work, our hours, our talents, ourselves. We say "All things come of Thee, O Lord, and of Thine own have we given Thee." Now, if I tip God, toss Him the remaining 50c at the end of my personal budget when all comforts, luxuries, vacations, etc., have been cared for, that's not serious, not real, nor grateful. If we want reality in worship, we must set a standard that will show people that all things do come from God, and that they should recognize this in serious gratitude. And then when we give and our envelope is raised at the altar, it will be a real thing and add reality to our whole life with God.

Seventh, Tithing is democratic and fair. There are rich men and poor men in this Diocese, and before God within His Church they should stand on an equal footing. They should stand side by side as friends, knowing that both are trying to be responsible and both are using their talents to the best of their ability. When a man dies and his casket lies before the altar, God asks chiefly whether with his varied talents he was a grateful and responsible man. There should therefore be an equal and fair standard for all men: a Tithe of 5% to the Church and 5% for community purposes.

Eighth, if, from one end of the Diocese to the other, laymen join the effort to teach this standard in personal conversation as well as in larger meetings, a great thing will happen. It will not happen suddenly, because it takes time to move a diocese the size of Michigan. But it will happen surely! . . .

One final word before I summarize. The inner group—vestry or bishop's committee—must, of course, prepare a careful budget. But don't go to your people with a budget. Gratitude to God, and not the inadequate budget, should be the motive for your giving. Remember that many of the clergy are underpaid; that if your clergyman had further assistance in manpower the Church

would increase; that people come into my office and beg for a clergyman to work in a new area. Yet our budget today has very little to do with the needs and responsibilities of this Diocese. Let's first teach responsibility and a standard, and then let's draw up some new budgets in the years ahead that will reveal the new vitality of the Christian tradition in a dark world.

YOU ARE THERE

(Collected from the files of the Rural Messenger and Crossroads by R. W. F.'s unofficial historiographer, Dargen Butt.)

TWENTY-FIVE YEARS AGO: JANUARY, 1929:

Report of the appointment of the Commission on Rural Work of General Convention.

In 1925, General Convention appointed, in both houses, committees on rural work. The reports of these committees so impressed the Convention of 1928 that a Standing Commission on Rural Work was appointed, to consist of five bishops, five presbyters, and five laymen, and was charged with the job of bringing to the next convention a report on the Church's rural work, especially in four areas of activity. They were: 1) the appointment of commissions or committees on rural work in the provinces, dioceses and missionary districts; 2) that the bishops and other clergy be requested to include the subject of rural work in their sermons on Rogation Sunday; 3) that this Commission encourage the establishment of diocesan, district or regional conferences on rural work; and 4) that the theological seminaries of the church be urged to include rural work in their curricular.

Those appointed to this Commission were: Bishops Booth of Vermont; Davenport of Eastern, Green of Mississippi (elected chairman); Rogers of Ohio and Wise of Kansas. Others appointed were the Rev. Messrs. C. R. Allison, Western New York; W. F. Bulkley, Utah; P. E. Engle, Texas; E. D. Goodwin, Virginia; V. H. Sessions, Miss.; and Messrs. C. J. Galpin, Washington; Algenon Blair, Ala.; R. J. Colbert, Fond du Lac; Dean Vincent, Oregon, and J. S. Whaley, S. C. Later the following were added: Bishop H. H. Fox, coadjutor of Montana; Bishop Barnwell of Idaho; and the Rev. David Clark, South Dakota. The Rev. H. W. Foreman was elected secretary.

TWENTY YEARS AGO: JULY 1934:

Annual Meeting of the Rural Workers' Fellowship.

The Rural Workers' Fellowship held its annual meeting in Madison, Wisconsin, in connection with the University of Wisconsin Rural School and the annual Conference on Rural Work of the Church. Presiding was the president, the Rev. Paul E. Engle, with the assistance of secretary-treasurer, the Rev. John R. Pickells.

At the annual banquet, talks were given by the Rev. Goodrich Fenner, Arch-deacon Nash, Dr. Kimball Young, Dr. J. H. Kolb, Miss Irene Nellen, the Rev. Dr. Butler, and the Rev. Francis Bloodgood. It was reported that

the Conference that year was of great value to those attending, for it stressed actual problems of the rural parson, and the means for meeting the same.

TEN YEARS AGO: MAY 1944:

Quote from Bishop Dandridge's address to the Diocese of Tennessee.

"Certainly we need, wherever it is possible, to push out more into the open country. One reason why the Episcopal Church in the smaller cities does not grow is because people who come into these towns from the open country have had no connection whatever with the Episcopal Church, and often have hardly heard of it . . . We have talked a great deal about it, but have not done much. There are two ways of doing it. One is by establishing Sunday Schools and chapels out in the country; another is by taking advantage of good roads and modern transportation, making each of our churches a center from which we can reach out and bring people in. Both methods need to be used, and I would urge on the clergy and laity, especially in the small cities, to be constantly alert for opportunities to extend their areas and their influence. Constant, intensive, intelligent pastoral work is an essential to the success of this endeavor."

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BOOK REVIEW

PREACH THERE ALSO by E. Dargan Butt. Seabury-Western Seminary, Evanston, Ill. 1954. 140 pp. $2.00

In the preface, Professor Butt makes this statement: "What has been attempted here is simply to state in concise form the general picture of the rural Episcopal Church, its past, present and something of its future, and try to see in this picture the call to action, the form of approach, and the assurance of success which are necessary to any forward-going enterprise." He has certainly accomplished his purpose and, in addition, has written an eminently readable book. It is a must as a textbook for every seminarian and it should be used by every bishop, priest and layman connected with town-country work. Although written for Episcopalians, any denomination with an interest in rural work will find material that will help make their program more vital and more successful in bringing the rural population of this country to the knowledge and love of Christ.

Preach There Also opens with a discussion of rural America that carefully brings out the changes that are taking place in this culture that comprises some fifty-four and a quarter millions of our people. Even this figure includes only centers of population under 2,500, when the things that Mr. Butt has brought out are very applicable to towns up to 10,000. One of the most important changes caused by modern mechanization, he points out, is that "institutions working with rural life will have to think increasingly in terms of the town as the center of their work, with their influence going out from the town into the surrounding area." The days of the small open-

ountry church as the center of re-gious, social and intellectual life ave been about finished by the au-omobile, radio and television. There still, however, an excellent chap-r devoted to techniques to be used n open-country work.

The author develops a three-fold esis in the book. First, he shows e need for a town-country min-try in the Episcopal Church and, lso, what particular contributions ur Church can make to a rural ommunity. He points out that while e are often accused of being only n urban church, our claim to cath-licity brings us into rural areas. He feels that "what rural people eed, and want, is an objective, God-entered faith in which the answers o the questions of reality seem both easonable and obtainable." The Episcopal Church meets this need vith its sacramental system, its dis-ipline, beauty and "the unity and tability of the Catholic faith." Prof. Butt lays great stress on the fact hat "the Church must be herself at ll times and in all places," while ointing out that the "manner in vhich the program of the Church is resented" can be adapted to rural olkways.

Secondly, he traces the history of he town-country movement in the J.S. and the Episcopal Church. The iscussion of much of the modern ork will be enlightening and of nterest to many who are not aware f how much the Church is already oing in this area of town-country ork.

Finally, he offers some very con-rete and practical ways for the hurch to develop its town-country ork so that it can recapture the riginal roots of its being. On the diocesan or district level, he offers twelve very concrete and usable ways for planning a full and far-reaching program. For the minister who is now in a town-country situation and needs practical help, he offers many aids and techniques. To many of us who have had no direct teaching in town-country work, this book has practical answers to immediate problems and needs. Probably the most basic help of all lies in his statement: " . . . there must be understanding by the clergy, the church officials, and the lay folk that the town church is not simply a small edition of the city parish." Too many of us fall into this trap at the beginning of a town-country ministry and never become aware of it.

The style of the book, as mentioned, is readable. He has kept the footnotes at a minimum and placed them at the end of the book which should be of great help to the interested layman. For those who want more material, there is an excellent bibliography.

Let me close with a statement that pretty well sums up his philosophy in this book: "Throughout these pages there has been an attempt made to maintain the belief that while town and country church work differs in no way from urban work as far as the essentials of the Christian Faith and the Christian Church are concerned, there are differences in the manner in which this Faith, through the Church, is presented." If we are to be successful in this Church with our town-country work, it is these differences with which we must cope.

. . . Wayne Metz, vicar of
St. Matthew's Church,
Ontario, Oregon

SUMMER THOUGHTS FROM HOMESTEAD

(by John and Helen Philbrick. Here, in Idaho, we're presently troubled with earwigs. As far as I know, I haven't seen one . . . nor have they bothered me. To me, they just sound like a character out of James Joyce. But people are spraying earwigs around here . . . and the local movie theater is showing a movie called THEM, dealing with twelve-foot ants. So the Philbrick's summer contribution is, certainly, timely. Questions about bugs you have known should be addressed to the Roanridge Demonstration Homestead, Route 3, Box 370, Parkville, Mo.)

IT WOULD be unfair to the amateur to write about gardening without some warning about the inevitable pests which sometimes seem overwhelming. There is comfort in the experience of hundreds of gardeners that as the soil is cultivated and its fertility is increased, the healthy plants resist insects. Although this sounds like a controversial statement, every year we see proof that as soil fertility is built up with compost and organic material, correctly handled, the unwelcome insect visitors decrease in number.

The little book by Goldsmith, PICTURE PRIMER OF DOORYARD GARDENING (Houghton Mifflin Co., Cambridge, Mass.) deals fairly well with the problem of pest control. We are glad to see that they recommend going easy with DDT because it 'does not control everything' and it does kill some good insects, including sometimes the honey bee It also harms tomatoes and cucumber plants and is proven to be harmful to human beings. "DDT is stored in the body fat of mammals and appears in the milk" . . . The rise in the incidence of hepatitis (inflamation of the liver) in the general population since 1945 is also without parallel and involves all age groups, including young infants." (Quoted from THE AMERICAN JOURNAL OF DIGESTIVE DISEASES.)

In the Homestead garden we try to use methods of insect control which do not involve poisons harmful to human beings. Two common materials available in any hardware or seed store are rotenone and pyrethrin. insecticides made from plant poisons which are toxic to insects but which have no effect on warm blooded animals. Soap suds and/or tobacco dust will quickly dispose of aphids of plant lice without damaging the plants. Cutworms may be controlled by putting a stick or a straw or even a toothpick upright in the soil close to the stem of a transplanted seedling. The cutworm has to encircle the plant to chew it off and the hard stick seems to be too tough for him to chew. Climbing cutworms or 'army cutworms,' which were prevalent this spring from about May 18th to June 3rd, we kept under control by going out into the garden at night with flashlights when the worms were in plain sight on top of the leaves and simply dropping each worm into a tin can. Although this involved an extra trip around the garden for about two weeks, it bore an extra reward because of the cool, pleasant breezes after the heat of the day. At the end of the period that particular species of worm finished its cycle and disappeared.

In the orchard we are working on several methods of pest control: girdling the tree trunks with tanglefoot tree paste in the late winter to catch the crawling insects which creep up the bark into the branches. Moths

which lay the eggs which become worms in fruit may be repelled by a tansy plant growing beside the peach tree. Last year, two flax plants growing in the path by the potato patch kept the potato bugs away. We discovered by chance but read later in an old book that it used to be common practice to plant flax with the potatoes to repel the Colorado Potato Bug. We also have planted potatoes and green beans in alternate rows: the potatoes repel the Mexican Bean beetle and the beans repel the potato bug. This is not just idle theory. It really works!

For the amateur who has only a limited amount of time to spend in his garden, the use of poison sprays becomes rather complicated. There is also danger of killing beneficial insects that help to keep the rest of the garden in balance. The Lady Bug (named for Our Lady) is one of the good insects and is often purchased by the gallon to keep plant aphis under control. Indiscriminate spraying would kill off the good insects as well as the bad. The lace-wing fly also helps, for the larva eats so many aphis that in the larval stage it is called "Aphis Lion."

Just as certain plants thrive best in a given year, so three or four insects will prevail this year and, if a control can be found for them, the problem is already overcome. Promptly picking off the first adults of a species and destroying them helps prevent future generations of bugs such as the bean beetle or the blister beetle. Aromatic plants growing nearby such as tansy or sage or mint or onions will help ward off moths and butterflies which produce the destructive little green cabbage worms.

If you feel you must use metallic sprays like lead and arsenic, be sure to use the utmost care in following directions. The new systemic poisons which actually grow poisonous substances inside the plants to kill the bugs which bite 'em must never be used on vegetables for the table, or even for plants which your pet sheep or dog might chew. This warning cannot be made too emphatically for we should be aware that our scientific ingenuity has concocted some terribly dangerous substances whose real potential has not yet been revealed for destructiveness, even to human beings.

After the summer solstice, St. John's Eve, in June, the days gradually shorten, although the heat intensifies! Many of our summer plants such as the chrysanthemum need the shortening days and lengthening nights to make them bloom. The same phenomenon which makes the chrysanthemum bloom will retard the fruiting time of the last planting of green beans because they do not have enough sunshine during the day. Green beans should produce a satisfactory crop if planted eight or nine weeks before the usual frost date. Beets and carrots and turnips planted in mid-summer will provide root vegetables until late fall. Lettuce and endive will provide salad green through the cool days of the autumn until they are killed by the first hard frost. If you have waited too long this year to plant these late crops, now is the time to write a reminder on next year's calendar so that you will plant earlier next year.

During the hottest weeks in mid-summer there is little to do in the garden except perhaps to water it in the evenings and to enjoy the blooms

and the vegetables that are being produced. This is a time to admire parishioners' gardens and store up information from the neighbors on how to make a better garden next year. As soon as the fall rains come, the grass will turn green and the garden will seem to wake up after its summer sleep. Parishioners will begin offering roots of their perennials to go into the rectory garden, and this is a good time to build on a vital interest with the priest and his parishioner enjoy in common.

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TOMORROW AND TOMORROW

September 28-30: Evaluation session for mid-west supervisors of 1954, at Roanridge. Leader will be the Rev. Charles Gerkin, chaplain at the Boys' Industrial School, Topeka, Kansas.

October 5-7: Evaluation session for western supervisors of 1954, at Camp Galilee, Glenbrook (Lake Tahoe), Nevada.

October 21-23: Department of Town-and-Country of the Division of Home Missions, National Council of Churches, at Roanridge.

October 25-29: National Episcopal Conference on Town-and-Country Work, Salina, Kan.

October 26-28: National Convocation on the Town-and-Country Church, Salina, Kan.

October 27th: Annual Meeting of the Rural Workers' Fellowship, Salina, Kan.

November 15-19: Institute for Town-and-Country Clergy, Roanridge.

December 3-5: Laymens' Conference, southwest and midwest area, Roanridge.

1955:

January 17-21: Institute for Town-and-Country Clergy, Roanridge.

February 1-3: National Advisory Committee on Town-and-Country Work of the National Council Division of Town-and-Country.

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Institutes and short courses for clergy deal with the nature of rural community life, the problems and opportunities of the rural church, the minister and his relation to rural people. The content of each Institute depends in large degree on the expressed needs and specific problems of those enrolled. Attendance is limited to twenty-four clergy, each of whom must be nominated by his bishop. Similar sessions are conducted by the Institute's staff, on invitation of bishops, and held for the town-and-country clergy of the entire jurisdiction.

Week-end short conferences are held for laymen residing in small communities. The main concern in these sessions is to bring out the role of the laity in the small church and rural community. These conferences are limited to twenty-four persons, each of whom is nominated by his bishop.

To try too hard to make people good
is one way to make them worse;
the only way to make them good
is to be good.

. . . George Macdonald

ODE TO NOSTALGIA

(by Douglas Sampson, free-lance writer who, as a communicant of the Church, evaluates the dilemma of the Episcopalian in town-and-country—or at least some Episcopalians!)

FOR five years, now, our family has been located in what is lled the town-and-country area of e United States. We enjoy it. Hon-t, we do. All of it . . . the giant ains; the vanilla cones on the cot-n plants; the sight of a sheep-herd-'s chuck-wagon and bed-roll; the rnt dust of Oklahoma; the rocky eadows around Mt. Monadnock nd Fitzwilliam, N. H.; the tre-endous beauty of the Arizona bo-nical garden east of Phoenix; and e rain forest of the Olympia Na-onal Park. It is all great, grandiose, nd gut-walloping. But . . .

The other night we felt depressed . . and, presto . . . we missed some ings:

The greatness of Abe Burrow's nd Frank Loesser's music in *Guys nd Dolls;*

A rainy night on 40th St. and round the New York Metropolitan pera House;

A Sunday afternoon in the Cloisters;

A summer's evening Pop Concert own on Boston's Esplanade;

A Saturday nights' subway ride fter the theaters let out;

Anything by Rodgers and Hamerstein, II;

Trinity Church, Boston, and St. aul's, Chattanooga, and the Washgton Cathedral;

The bleachers in Fenway Park;

The view of Chicago's Gold Coast n any night;

Foreign movies;

A speech in the Common or in ne Garden or anywhere but on Centerville's band stand;

A Boston clam chowder or the Grand Central's oyster stew;

Fisherman's Wharf in San Francisco;

Elmer Rice's (play) and Kurt Weill's (opera) *Street Scene* coming to life at South and Bainbridge, Philadelphia; Cortez Street, Boston, or Barrow Street, N.Y.C.;

A mixed negro and white Y.P.F. on Long Island;

Anybody who voted for Adlai in '52:

Ward duty in Boston City Hospital on St. Patrick's Day (phew!);

The National Art Gallery in Washington;

The clam-bake in Rockport and the view of the Green in New Haven;

Thoughts of Marse Lee around The Hill in Alexandria;

Cadillac Square on Labor Day;

The onion soup in a French restaurant (they call them 'bistroes') on Third Ave.;

The glass-walls of the U.N. on the East River (a dirty river it is!);

The Top-of-the-Mark and the view of the Bay Area;

James Barton's singing in *Paint Your Wagon;*

Lake Pontchartrain on Tuesdays;

Swope Park and the Star-light Theater;

The crowded free-ways around L.A.;

But why go on . . .

As we said, we enjoy them—the view from the top of Mesa Verde; the lakes in Minnesota; that Penn-

sylvania Dutch country near Womelsdorf, Pa.; the wheat fields of the Palouse. They're great, grandiose and gut-walloping.

But sometimes we can't help wondering . . . and yearning!

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THE CONSULTATION CORNER

Dear Sir:

At a recent conference, I heard two statements which have something to do with our work in town-and-country. The first was that "the quest for community is the basic urge of modern man." The second was that "if a revolution comes to America, it will be in the urban-industrial areas of the nation."

The combination of these statements disturbed me, for I have felt that my vocation was in town-and-country. But, if the Church is meant to be what John Oliver Nelson, and others, call a 'frontier fellowship,' would it not be well to concentrate in the critical areas of the city where it is said that man and God's Church will be made or broken? It is true that, there, you are confronted with mass man and the basic frustrations of contemporary culture. Why then stay in town-and-country work where, indeed, the individual's problem is as great but where, certainly, in an era of crisis, our ability to communicate the Gospel of Redemption is limited by the fewness of the people?

I send this letter hoping that you may have someone tackle the basic problem that is implicit in it. Thank you.

Sincerely yours,
E. A. Geryouth

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A PARISHFIELD ASSOCIATE REPLIES:

I have been asked by the editor to take a crack at answering your letter. I want to begin by commenting on the two statements which you quote in your first paragraph. Although the Anglican in me rebels at such categorical remarks, I would agree with the first statement, "the quest for community is the basic urge of modern man." Psychological studies, such as Erich Fromm's *The Fear of Freedom;* sociological studies, such as David Riesman's *The Lonely Crowd;* and almost any 'modern' novel, with its dreary bad-too-bad search for fulfilment; all point to man's need for community. Man seeks and needs community with God as well as with his fellowmen, and he can never be satisfied with anything less.

In both the Old Testament and the New Testament, God's dealings with men are primarily with the community which he has chosen for himself. Beginning with the prophets and finding fulfilment in the New Testament, the individual comes into his alm. He can never by-pass the community, however. Christian growth is always "growth of persons in community" to use a phrase of William Temple.

The idoelogical battle which is being waged in the world is usually stated in terms of individualism or collectivism. Actually, there is a third

oice which is presented by the Christian faith. The value of every single rson is affirmed, but it is made clear that he is helpless when cut off om the community. (St. John 15.) A leader of the Christian Resistance ovement in Germany under Hitler puts it this way: "We used to think at one equals one and ten equals ten. We have learned a new arithmetic. ne equals zero and ten equals anywhere from one hundred to five ousand."

To move on, now, to the second statement in the first paragraph, I ust admit that I do not know what it means to say that "if a revolution mes to America, it will be in the urban-industrial areas of the nation." hat revolution is meant here? The only ones that I can imagine are a mmunist or a fascist revolution. If one of these is going to hit our city, nd, by implication, miss the country, I want to be as far away in the untry as I can possibly be.

Seriously, however, there is no such place. Whatever revolution hits e "urban-industrial areas" will also hit the "town-and-country areas." here is no escaping the technilogical revolution which has been taking ace in this country for the past one hundred years and the ever-increasing epersonalization which has come as a result of it. If anyone wants to ght in this "struggle for persons" — and this is the battle to which the hristian community is always called—he need not move from the ountry to the city or from the city to the country. He can join the battle herever he is. The battle always looks hotter, more clear-cut, less exausting, more suited to my ability somewhere else. Wherever a man is cated, he knows, if he is honest with himself, that he is taking a hell (I se the word abidedly) of a beating. Only in faith can he know that God ill ultimately gain the victory.

. . . The Rev. Francis O. Ayres,
associate of Parishfield,
Brighton, Michigan

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Bennett Cerf tells about the two Jewish race-track habitues meeting n the way home from the track. One bemoaned a long streak of bad luck ut the other boasted: "Me, I've gone back to fundamentals. Every morng now I pray for fifteen minutes at the synagogue, and since I started ot a day has gone by that I haven't picked at least two winners." "What ave I got to lose?" said the unfortunate one. "I'll try your system." Three eeks later they met again. "I followed your advice," began the steady ser. "Not only did I pray every morning, but every evening as well. All ay Saturdays I spent in the synagogue, too, not to mention a couple of olidays. And in all that time, believe me, not a single winner did I pick." I can't understand it," said his friend. "What synagogue did you pray in?" he answer came: "The one on Grove Street." "No wonder, you schmoe," outed the friend . . . "That's for trotters!"

HITHER AND YON

In the interest of efficiency and economy, the Board of Directors decided to print both the Prayer Cycle and the News-letter in CROSS-ROADS. Hence, here we have some news-gleanings involving members:

1—John Baden gave the invocation at the 1954 Convention of the American Beekeeping Federation in Baltimore, Md.;

2—Edna Eastwood's book, WHEN THE TIME COMES (a story of Holy Week and Easter) has been published by Vantage Press;

3—Phil Steinmetz reports that eleven students have been working in the Parish Training Program of the Province of New England this summer;

4—Bill Spofford, Jr., will read a paper on Community Integration at the Oregon Town-Country Convocation at Oregon State, Corvallis, in October;

5—The Western Supervisors' Fall Conference will be held at Camp Galilee, Lake Tahoe, Nevada, from noon, October 5th, through noon, October 7th;

6—Nineteen supervisors attended a conference at Valle Crucis from June 14th to 16th;

7—Norm Foote and Cliff Samuelson have been surveying various Indian fields for Joe Moore's Division of Survey and Research;

8—Ev Ellis served as director of the Idaho Youth Camps this summer at Paradise Point, Payette Lakes; Bert Allen did the same at the Eastern Oregon camps at Cove; Bp. Wm. Lewis, as usual, served as director of the Nevada camps at Galilee, Lake Tahoe;

9—Ray Holly reports that he went 35,000 miles without a flat—and then, boom-boom, two in one day!;

10—Ray Gayle presented three migrant laborers for confirmation several years ago . . . this spring, they showed up again at Church for Communion. He asks: "Who says that migrant-work is a waste of time?";

11—An interesting experiment in an inter-district ministry is being worked out in Alturas, California, which, canonically, is in Sacramento but is being served by Dr. H. N, Tragitt, Jr., from Lakeview, Oregon;

12—St. Matthew's Church, Ft. Motte, S. C., has been named 'Rural Church of the Year' in South Carolina. The rector is Kenneth Donald. The award is made by the Town and Country Church Development Program sponsored in thirteen southern states by Emory University and the Sears, Roebuck Foundation.

13—All members of the staff of Roanridge are on the program at the National Convocation on the Church in Town and Country, Salina, Kansas, this October. Maybe it's because Cliff Samuelson is this year's program chairman;

14—All reviews of Dargan Butt's *Preach There Also* have, thus far, been laudatory;

15—Roanridge has extended an invitation to delegates to the Anglican Congress from abroad to visit the training center. As of the middle of

ıly, the Archbishop of Dublin, the Bishop of Borneo, and the Bishop of ew Zealand had indicated their intention of visiting.

16—Geoffrey Warde, Bishop of Lewes, and chairman of the Church od Countryside Association (which edits the PLOUGH) will be in the nited States throughout October and will attend the sessions of the ational Episcopal Conference on Rural Work in Salina. He will also bserve town-and-country efforts in the districts of Idaho and Spokane.

17—And, finally, please send in any 'scuttle-butt' that you may have. doesn't have to be of the earth-shaking variety . . . but somebody might e to know about it. Thanks.

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BULLETIN BONANZAS

A Prayer for All Nations by Bishop icolai Velimirovic of Serbia: "All ations are as flocks branded with hy letters, O Alpha and Omega. hey are Thy possessions, and Thou nowest best how to govern them. veryone knows better how to gov- rn his own possession than that of a ranger. The leaders of earthly na- ons govern a strange possession for ey govern what is Thine. O Lord, uide the leaders of these nations, that they may govern the people y Thy Holy Will . . . that they ay guard them carefully as a great reasure Thou hast entrusted to em. Amen. (Phil Steinmetz, Ash- eld, Mass.)

Early Christians had five qual- ies generally lacking in the Church day: 1—A soul-shaking personal xperience with Jesus Christ; 2— genuine trust in God through hrist; 3—The feeling of a 'Spirit- lled' community; 4—An awareness f the forgiveness of sin; and 5—A llowship that placed little value n any organization or activity not ntributing directly to worship, aching and collection of alms for e needy. (Dick Allen, Stillwater, kla.)

A lovely stone statue of Christ, fallen from its pedestal, lay amongst the rubble in the churchyard. It had been struck, along with considerable portions of the church, during an air raid shortly before the end of World War II. American occupation troops, with leisure on their hands, had contributed a major share in the church's restoration and were presently occupied in tidying up the grounds. As they began to lift the figure of Christ to place it again on its base, one GI said to the parish priest: "Padre, this statue of Christ has no hands. Either we must find them among the debris and attach them somehow, or we must get someone to carve a new pair." The priest replied solemnly: "Replace the statue just as it is, please. I have just now realized that it is exactly as it should be. Christ today has no hands other than those who have been baptized and have promised to do His will. He needs His followers to build His Kingdom, just as I needed you to restore my church. I want this statue to be a continuous reminder to my people that they are the hands of Christ!"

(Ray Gayle, Milton-Freewater, Ore.)

An English priest preached on the

subject "Recognition of Friends in Heaven." The next week he received a note that read: "I'd be much obliged if you would preach to the congregation on "The Recognition of Friends on Earth," as I have been coming to this Church for six months and no one has taken any notice of me yet." (Dick Allen)

THREE SIXTEEN:

For Redemption—
see Exodus 3:16
For a priest and prophet—
see I Samuel 3:16
For a king—
see Proverbs 3:16
For wisdom—
see I Kings 3:16
For courage—
see Daniel 3:16
For a promise—
see Joel 3:16; Zephaniah 3:16 or Galatians 3:16
For the Communion of Saints—
see Malachi 3:16
For a prayer heard—
see Tobit 3:16
For a prayer made—
see 2 Maccabees 3:16
For the Holy Trinity—
see St. Matthew 3:16
For healing—
see Acts 3:16
For where God is—
see 1 Cor. 3:16
For revelation—
see 2 Cor. 3:16
For strength—
see Ephesians 3:16
For peace—
see 2 Thessalonians 3:16
For the Incarnation—
see 1 Timothy 3:16
For the Word of God—
see 2 Timothy 3:16
For the love of God—
see 1 John 3:16
And for ALL OF THESE—
see St. John 3:16

(Ray Holly, Onarga, Illinois)

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Despite his bewildering mixture of absent-mindedness and peppery temper, the sharp-tongued Horace Greeley was a much loved man and one whose advice was often sought. One troubled lady wrote the editor, telling him of the sad financial condition to which her church had been reduced. In their attempts to return it to solvency the ladies had held basket suppers, a fair, a mock marriage and an assortment of socials. But, unhappily, she was afraid they would have to disband—unless the wise Mr. Greeley could give them a further suggestion. Mr. Greeley could, and did. His letter of reply contained just four words: "Why not try religion?"

There is a legend that Jesus was asked, "What plans have you for carrying on your work?" Pointing to his fallible disciples, He replied, "I trust them to carry on." "And what," asked the other, "if they should fail?" To this, Jesus answered: "I have no other plans!"

—oOo—

The tractor of an Oklahoma farmer broke down in the mud one day. He went to his barn for chains and a shovel. As he crossed the field a neighbor called, "Having a little trouble, Charlie?" He replied: "Nope—no trouble at all. I don't call anything trouble that I can fix."

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense enough to keep it at its best.
Give me a healthy mind, Lord,
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch
About the fussy thing called I.
Give me a sense of humor, Lord;
Give me the grace to see a joke.
To get some happiness from life
And pass it on to other folk.

. . . Left by an unknown worshipper in Chester Cathedral, England.

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pace and pace, and think and think, and take
ıe fevered hands, and note down all I see,
ıat some dim distant light may haply break.
ıe painful faces ask, "Can we not re?"
e answer, "No, not yet; we seek the laws."
God, reveal through all this thing obscure
ıe unseen, small, but million murdering cause.

. . . Sir Ronald Ross (before discovering the malaria organism).

This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised. At His command
Seeking His secret deeds,
With tears and toiling breath,
I find Thy cunning seeds,
O million, murdering death.
I know this little thing
A myriad of men will save.
O Death, where is thy sting?
Thy victory, O Grave?

. . . Sir Ronald Ross (after discovering the malaria organism).

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e dollar of each membership is for CROSS ROADS.

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